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The fact that Pelops is here named by the archaic patronymic Tantalides argues for great antiquity of this tradition, and, unless there be cogent contrary evidence, the presumption must be that this early tradition is in harmony with Homer. This evidence also must come from Homer himself, since there is no other source. The complete context in Homer is as follows:

B 100:

ἀνὰ δὲ κρείων Ἀγαμέμνων  
ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.  
Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι,  
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργειφόντῳ·  
Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ, κτλ.

In the verse which tells that Zeus gave the scepter to Hermes the particle *ἄρα* is used, but is not used in any other verse in this long description. Why was it a "natural" thing or a thing "to be expected" that Zeus would hand over this scepter to Hermes? Zeus had many other sons and he might have thus honored any one of them, so that it was not "a matter of course" that it should have passed to Hermes. This particle has no meaning here unless Zeus is performing an expected act and Hermes is filling his usual function. What is this usual function? Homer does not leave us in doubt and Zeus himself says to Hermes as he sends him to bear o Calypso the orders for the release of Odysseus:

ε 29:

Ἑρμεία· σὺ γὰρ αὖτε τά τ' ἄλλα περ ἀγγελὸς ἔσσι·

If Zeus wished to have a scepter given to a mortal sovereign, to whom would this service be intrusted? The particle *ἄρα* gives the answer. It was this same Hermes who obeyed the command of Zeus and conducted Priam into the presence of Achilles, who did a like service in carrying to Calypso the order to release the impatient Odysseus, and it was he who showed to Odysseus the potent herb, moly. Why did he carry the kingly scepter to Pelops and not to Tantalus? Just because the royal power was not traced to Tantalus but to the son, Pelops.

The Homeric functions of Hermes and the use of the particle *ἄρα* show that Hermes was here regarded as performing his regular service of intermediary between Zeus and men.

Hermes has a place in this series in *Iliad* B because he carried the divine authority from a divine to a human king and not because of any assumed kinship with Pelops.

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#### THE GREAT CONTRADICTION IN THE *ILIAD*

The fact that Achilles was not persuaded to lay aside his anger by the ambassadors and the proffered gifts of Book ix, but in spite of them still awaited satisfaction from Agamemnon and the Greeks in Books xi and xvi was

in the eyes of Grote and his school the great contradiction, a contradiction which renders impossible the idea of a single author of the *Iliad*. Bethe's recent work, *Homer, Dichtung und Sage*, rests on the simple assumption that Achilles could not have retained his anger after the events of Book ix, but he still holds that anger in Books xi and xvi, hence Book ix was added to the *Iliad* after Books xi and xvi. Bethe's words, in part, are (p. 75): "Everything possible or conceivable was done to satisfy and appease the anger of Achilles. Agamemnon promised the return of the unsoiled Briseis, the gift of rich presents, and his own daughter along with the possession of wide realms." However, just the one thing needed was lacking: Agamemnon did not come himself and he did not say that he had wronged Achilles, nor did he apologize for taunting him with cowardice before all the Greeks. Where was there anything in all the promises to satisfy a high-spirited leader for the insults spoken to Achilles in the presence of his own soldiers and companions?

Nothing could have wounded his pride more than the words of Agamemnon spoken before the assembled Greeks:

A 173:            φεύγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἐγὼ γε  
                      λίσσομαι εἶνεκ' ἐμεῖο μένειν· παρ' ἑμοί γε καὶ ἄλλοι,  
                      οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.  
                      ἔχθιστος δὲ μοι ἔσσι διοτρεφέων βασιλῶν·

It is impossible to believe that a private offer delivered by messengers, least of all an offer containing neither a word of contrition nor apology, could satisfy any spirited person, much less an Achilles. A perfect parallel, though from afar, is found in the New Testament in the Acts of the Apostles 16:35 ff. In this story in the Acts Paul and his companion at Philippi were beaten and cast into prison. During the night the magistrates who had ordered them imprisoned repented; vss. 35 ff.:

But when it was day, the magistrates sent the serjeants, saying, Let those men go. And the jailor reported the words to Paul, saying, The magistrates have sent to let you go; now therefore come forth, and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out.

The insult offered to Paul was immensely less than the insult to which Achilles had yielded. Then, too, Paul was insulted by his social superior, so that his pride was but moderately touched, while Achilles was insulted by a man whom he regarded in daring and prowess as greatly his inferior.

Paul, in despite of all he had suffered and his mission, was unwilling to accept a private apology for a public insult, and we could hardly expect that a man like Achilles would be less insistent in the matter of personal honor.

Paul chose to remain in prison rather than to go free when the honor of his manhood was involved, and Achilles refused to surrender for a bribe the affront to his dignity, an affront given publicly in the presence of his peers and

his followers. The only possible apology would be one in which Agamemnon and the Greeks should come to Achilles, confess the wrong done, and beg his forgiveness. This is the thing Achilles had in mind when he said:

Λ 609:                    νῦν δ'ὼ περὶ γούνατ' ἐμὰ στήσασθαι Ἀχαιοὺς  
                             λισσομένους· χρεὶώ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός·

A public apology was the least he could accept, and it was also the most he demanded.

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#### THE SPARTAN REPARTEE IN HERODOTUS vii. 226

Mr. Grundy in his *The Great Persian War*, when describing the climate of Thermopylae, says (p. ix): "At Thermopylae the heat at midday was very great; so much so that you could not, without using a glove, handle metal which had been exposed to the sun." Herodotus accounts for the small number who were present at the battle of Thermopylae by saying (vii. 206) that it took place just when the Greeks were busy both with the Karneian and the Olympic festivals. The Olympic Festival varied a little from year to year, but regularly fell in the early part of August. Hence this battle was fought in just that season of the year in which the heat of the sun was most severe at Thermopylae. This gives the setting for the famous repartee of Dieneces who, when told that the number of the barbarians was so great that when they shot forth their arrows the sun would be darkened by their multitude, replied, "This is a piece of good news. If the Medes darken the sun, then we can fight them in the shade and not in the sun."

The reply was suited to an actual and present condition. Dieneces knew from suffering what the heat of the sun really was and preferred to take his chances with the arrows of the Medes rather than to continue to endure the arrows of the sun. This was no joke of vague application but suited to the heat of the sun at Thermopylae in the early part of the month of August.

Aristophanes *Wasps* 1084, uses the same idea, but it is in him a literary reference and has no bearing on the thing in hand. The verse in Aristophanes is, "Because of the arrows it was impossible to see the heaven." The fact that he puts "heaven" for the "sun" of the Spartan shows that he did not get the drift of the reply of Dieneces, but thought it was a general expression for fierce fighting. It may indeed have been such a general expression for fighting which was adapted to a local setting by the brave and witty Spartan.

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